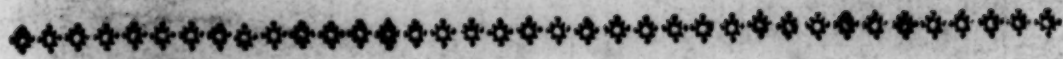


N^o 4



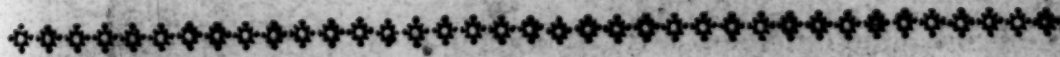
A
S E R M O N

Preach'd at

St. Paul's, Deptford, KENT,

O N

JUNE the 24th, 1738.



(Price Six-Pence.)

A

SEE R M O N

Printed at

St Paul's Church, Kent



JUNE the 14th 1738.

(Price Six-Pence)

*The Practice of Religion and Virtue the only
sure Foundation of Friendship.*

A
S E R M O N

Preach'd at

St. PAUL's, DEPTFORD, KENT,

On the Twenty-fourth of JUNE, 1738.

Before a Select Number of GENTLEMEN,

Who stile themselves

The Order of *UBIQUARIANS*.

By *JAMES BATE*, M. A.

Rector of *St. Paul's*, Deptford.

L O N D O N:

Printed for R. WILLOCK, at *Sir Isaac Newton's Head*
in *Cornhill*. M.DCC.XXXVIII.



Printed for R. Wilcock, at the West-India Office,
in London. M.DCCCXXXIII.

TO THE
BRETHREN
Of the right worthy and amicable ORDER of
UBIQUARIANS,
THIS
SERMON
(Preach'd and Publish'd at their REQUEST)
IS DEDICATED

By their Affectionate Brother,

and Humble Servant,

JAMES BATE.

TO THE
BRETHREN

Of the right worthy and amiable Order of

UBIQUARIANS

THIS

SERMON

(Preach'd and Publish'd at their Request)

IS DEDICATED

By their Affectionate Brethren,

and Humble Servants,

JAMES BATE.



2 Kings, c. x. v. 15.

*And when [Jehu] was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him, and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? and Jehonadab answered, it is. If it be, * give me thine hand: and he gave him his hand.——*



THAT the particular Instance of Friendship so naturally and so beautifully described in my Text, may with the greater Propriety be applied to the Occasion of our present Meeting; it seems Necessary to examine a little into the Circumstances and Relations of the Persons concerned. The one then was *Jehu*, a great King zealous for the Honour of his God, and engaged in promoting

* Note, The Brethren of the Order of **UBIQUARIANS** make themselves known to one another by a particular manner of shaking Hands.

it

8 *The Practice of Religion and Virtue*

it with a Degree of Diligence and Fervour, both answerable to the high Importance of *such* a Cause, and suitable to that Gratitude he owed his Maker for exalting him, by a peculiar Act of Providence, to the Throne of *Israel*, in the room of a Prince both weak and wicked, as well as a Bigotted Enemy to the true Religion. The other Person was *Jehonadab*, or *Jonadab*, the Son of *Rechab*, a Man of great Note and Eminence among *Jebu's* Subjects; actuated by the same Zeal, and influenced, as 'tis more than probable, by that very prevalent Motive the religious and virtuous Example of his Prince. There is also something further to be remark'd of the Person of *Jonadab*; we read in *Jeremiah* that he was the Founder of a certain *Seet* or *Society* distinguish'd from the rest of their Countrymen, 1st, By their total Abstinence from Wine; and 2^{dly}, By their dwelling in moveable Tents, *without having a fix'd Habitation any where*. What particular Reason their Founder had for giving 'em these Injunctions we don't certainly know from Scripture. Probable *Guesses* may indeed be formed about that Matter from the Circumstances of those Times, but we have no *Certainty*; so that 'tis possible the *real Reason* might be *kept secret among themselves*.

It appears, however, that this Society was intirely of an inoffensive Nature, because we never find them censured for any thing wrong in those Places of Scripture where they are mention'd; as doubtless we should, if they had proceeded upon Maxims any way detrimental, either to the Civil Government, or the establish'd Religion of their Country: On the contrary, we find them highly commended, even from the Mouth of God himself, for their
strict

the only sure Foundation of Friendship. 9

strict Attachment to the Rules of their Order. We read also that the Zeal of *Jonadab* for the Honour of the true Religion became the Foundation of a strict Friendship between him and *Jehu* King of *Israel*; as you may see more at large in the Chapter from whence my Text is taken. For there we are informed that as *Jehu* was busied, according to God's Command, in rooting out the idolatrous and wicked Race of his Predecessor, and was going on to his Capital City *Samaria*, he met with *Jonadab* the Son of *Rechab* in the Way, *who was coming out to meet him*. Upon this, the King courteously salutes *Jonadab*, but refrains from *joining Hands* with him in Token of Friendship, till he had first put this Question to him.—*Is thy heart right, as my heart is with thy heart?* Meaning, as is pretty clear from the Context, whether his Heart was right in Point of Zeal for God's Honour; in Contradistinction to the fashionable Idolatry of those Times. *Jonadab* answers, *It is*. Upon which they gave each other the *ultimate Token and Symbol of Friendship*, by *joining of Hands*.

THE general Use that I propose to make of the Words is this.—That all true Friendship between Man and Man, must in the Nature of the Thing be founded (like that of *Jehu* and *Jonadab* in my Text) upon the Practice of Religion and Virtue. This is the Doctrine I think to draw from the Words of my Text; and I hope to establish it from Reason as well as Scripture.

BUT that we may be incited to search with the greater Diligence for the true Foundation of a virtuous Friendship, it may be necessary first of all to be well apprised

10 *The Practice of Religion and Virtue*

of the great Value of the Thing itself. I propose therefore to proceed in the following Manner :

1st, To lay before you the Pleasures and Advantages of a true and well-chosen Friendship. And

2^{dly}, To evince that the Practice of Religion and Virtue is the readiest, and indeed the only sure Means to attain it.

CONCLUDING with a Word or two in relation to that particular Bond of Friendship in which we of the Society here present are so happily and so agreeably united.

BUT first, I am to lay before you the Pleasures and Advantages that naturally attend a true and well-chosen Friendship. And here I think it needless to spend Time in determining whether or no the Seeds of a sociable Temper and humane Disposition to our Fellow-Creatures, are Originally implanted in us by our Maker like those of the natural Passions and Appetites ; or whether a Love of Society be a natural Result of that Reason which GOD has given us. 'Tis enough for me, that both Reason and Experience shew us the Usefulness and Pleasantness of a friendly Intercourse with one another ; and that the defenceless, weak and helpless State of our Nature loudly proclaims the Necessity of it.

AND how indeed does the Want of the innocent Pleasures of Society, debase the Image of GOD into that of a Brute ! and how readily does a moderate Participation
of

the only sure Foundation of Friendship. 11

of them remove that Cloudiness of Soul that eclipses the Divine Resemblance in the ill-natured and unsociable Man. Let us but take a View of such an one in his Hours of Solitude; there, all the Objects of his Imagination shew themselves in their worst and most disagreeable Light, and every Thing puts on a sad and dismal Aspect. Hence is he haunted with a Train of superstitious Fears, and Dangers of his own creating. — Hence does he ever teize himself by mis-interpreting the most innocent Actions, Words, or even Looks of his Neighbours; tormenting himself with a restless Suspicion and Jealousy of every Thing about him. In Consequence of this, if such a Man labours under any *real* Misfortunes, they are all doubled and trebled by the mere Workings of his own Imagination: Or if by chance he is Master of any of those temporal Blessings of God's Providence that administer an innocent Delight and Pleasure to *others*, to *him* the Comfort of them is wholly lost for want of that Easiness and Cheerfulness of Mind which alone can give a Relish for them. By this Means all his Pleasures are cut off, and all his Pains redoubled upon him. Thus does he spend his Days in a joyless Solitude, like that of *a Pelican in the wilderness, or an Owl that is in the desert.*

How different from this is the Condition of the good-natured sociable Man, who loves his Friends and is equally beloved by them? How does it redouble all his innocent Pleasures to rejoice among those who are best pleased when he is most so; and how sensibly are his Pains and Misfortunes lessen'd by the ready Concurrence of his Friends to his Support and Comfort!

12 *The Practice of Religion and Virtue*

BUT as I esteem it a difficult Task to do Justice to so amiable a Theme, I shall therefore refer you to that beautiful Description of the Pleasures and Advantages of a virtuous Friendship given us by holy *David* in his 133d Psalm: *Behold, says he, how good and joyful a thing it is, Brethren, to dwell together in unity. It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down unto the skirts of his cloathing.* The Beauty of this Description (it being wholly in the Eastern Taste) may require some Explication. It alludes to the precious Ointments made use of anciently in the Eastern Countries in order to give a new Health, Strength, and Activity to the Body, to elevate the Spirits, and to unbend and refresh the Mind. For just such are the Effects of innocent Mirth and friendly Conversation. It cheers the animal Spirits, dispells all gloomy Melancholy from the Mind, brightens up the Countenance, and adds even to our bodily Health by aiding and assisting Nature in her Secretions and Digestions. So that without a moderate Share of it even our Meals and Repasts are not only uncomfortable, but do also in great measure lose their very End and Intention. Which is the Reason of that Observation so frequent in the Mouths of Men of Good-nature and Hospitality, and which indeed is no more than a very literal Truth, *That their Meat and Drink lose their true Relish when taken in Solitude, without the Company and Participation of a Friend.* What thus contributes to the Health of the Body will always both enliven the Countenance, and add a new Lustre, Health and Cheerfulness to the Mind: So that *Solomon* had Reason to assent to the 'foremention'd Observation

the only sure Foundation of Friendship. 13

Observation of his Father the Royal *Psalmist*, when he tells us that the undissembled *sweetness of a man's friend rejoices the heart like ointment and perfume*. All this, no more than perfectly suitable to the Words of him who made us (and therefore best knows our Constitution) and who himself tells us that it is not in any Sense good for man to be alone.

BUT there is also in the 'foremention'd *Psalm* another Comparison well worth our Observation: The Advantages of a virtuous well-chosen Friendship being also compared to the Dews of *Hermon*. They not only rejoice the Heart and cheer the Countenance like Ointment and Perfume; but the kind Wishes, good Words, sound Advice, and friendly Assistance of a Man's Neighbours, do also naturally tend to the forwarding and improving of even his worldly Affairs, shedding upon them such a kindly Influence as the Dews of Heaven were observed very remarkably to do upon the Trees and Plants of *Mount Hermon*, making them grow and flourish, and bring forth plenty of fruit in due season.

BUT I believe it will be needless for me to pursue this Topic any farther; being well convinced that I have but little Occasion to recommend the Pleasures and Advantages of a virtuous Friendship to the Society here present. For nothing sure but a true Sense of the great Value of social Harmony could induce so many Men of Sense and Figure in Life, to unite themselves into a friendly Society. And give me leave to say that the beautiful Regularity with which your Conversation and innocent Mirth is managed, is to me a very convincing Argument that you
well

14 *The Practice of Religion and Virtue*

well know how to value the Advantages of a virtuous Friendship. For I am Witness that the Care you take to improve and cultivate it among yourselves is such, that you have left nothing wanting in the Rules of your Order to make it a perfectly well regulated Society; and so that *each Man's Heart may be right with the Heart of his Brother*, and that our *giving of Hands* may be a real Token of true brotherly Love and virtuous Friendship. Give me leave, therefore, to be aiding and assisting to your own good Endeavours, by shewing you in the

SECOND place, that the Practice of Religion and Virtue is the only sure Means of attaining to the Happiness of living together in a well regulated Society, and in true Friendship with one another.

Now, such a Society as we here present consist of, is to be look'd upon as a select Number of People of a friendly Disposition to each other. This friendly Disposition towards one another is by the wisest of Men very elegantly stiled *the balm of life: A faithful friend*, says he, *is the balm of life; and*, says the same sacred Wisdom, *he that fears the Lord shall find it*. And we may add—that he alone *can* find it. For a due Sense of Religion, as it is the Basis upon which the Welfare of all Civil States can only subsist, so also must it be the Ground-work as well of private Friendship as of public Peace. Without it what can Friendship be but a Combination like that of Thieves and Robbers, begun only upon base and wicked Designs, and likely no longer to continue than till their low and bestial Ends are gained.

BESIDES,

BESIDES, nothing but a due Sense of Religion is capable in the Nature of the Thing of removing from the Mind of Man Numbers of those ill Qualities which are the chief Impediments to the Peace and Quiet of a Society. Envy, Ingratitude, private Slander, and many the like great Confounders of Peace and social Harmony, are what no Regulations or By-Laws of our own making can possibly prevent or take any Cognizance of; and therefore nothing but a true Sense of Religion can ever eradicate these from the Heart of Man. And if it were not too long a Task, 'twould be no hard Matter to shew you by an Induction of Particulars, that each Branch of Vice and Irreligion is naturally and of necessity subversive of the Peace and Harmony of Society, which must therefore inevitably run to Ruin when once the Members of it begin *to walk in the counsel of the ungodly, or stand in the way of sinners, or sit in the seat of the scornful.*

Now, tho' Religion and Virtue must be the main Basis of the Peace and Welfare of any Society, as I hope I have in some Measure evinced, yet it may be necessary to *branch out* my Argument a little, and to shew positively how and in what Manner it conduces to this End. In the first place then I take it for granted, that a true Sense of Religion is always closely connected with true Sincerity; and true Sincerity is ever attended with these two happy Consequences, both of them of the utmost Use and Importance to the very Being and Existence of a friendly Society. In the first place, 'tis the principal Requisite to make a Man agreeable to his Friends. Friend-
ship

16 *The Practice of Religion and Virtue*

ship in the very Notion of it implying a thorough Conviction that the Object of our Friendship is both as amiable, as worthy, and as benevolent as he appears to be.

AGAIN, as Sincerity naturally makes us agreeable *to others*, so also it makes others easily appear agreeable *to us*. For as 'tis natural to every crafty designing Villain to be suspicious and jealous of other Men, and to treat all Men as he has good Reason to think he himself deserves to be treated by them; so 'tis usual for Men conscious of their own Integrity to put the most favourable Construction upon the Words and Actions of others, and to think all Men as honest and well-meaning as themselves. Whereby is gained that other Requisite to make a Man a good Member of a Society, namely, a Disposition to be easily pleased by others.

BUT this is not all, for true Religion is, in the next place, ever attended with the Practice of an amiable and most glorious Grace or Virtue called CHARITY, which tho' most highly conducive to the Peace and Harmony of a Society, was yet unknown both in Name and Reality till the Days of Christianity. This lovely Disposition of Mind, which Christianity alone can give us, induces every Man to *cover a Multitude of real* Failings and Weaknesses in the Conduct of his Friend. It puts a Man in mind that there is a great deal of downright Mechanism in our human Nature; from whence it may frequently happen that the blameable Part of the Conduct of one's Friend may perhaps deserve our Pity rather than our Resentment; and that what we sometimes take for Ill-nature, Malice, or Rancour, ought much more justly
to

the only sure Foundation of Friendship. 17

to be referred to bodily Indisposition; or to the Shock perhaps of some outward Misfortunes not known to the World.

THE same will teach us to make due Allowances for the Humours and Follies peculiar to the different Stages of human Life; and remind us that it is equally a Piece of Folly and Madness in the Young, not to bear patiently with the Weakness, Frailty, and peevish Humours of the Old; as it is in the Old to be Wasplish and out of Temper with the Mirth, Gaeties, and innocent Freedoms of Youth. But lastly,

As every good Member of a Society will thus make all due Allowances for the Failings of his Brethren, his Religion will also teach him to have a watchful Eye upon those peculiar to himself. To preach Men wholly out of the Frailties belonging to their several Constitutions, is a harder Task I fear than many Men are able to execute. Yet it must be said that much may be done by Prudence and Resolution. For it is with our Minds much as it is with our Persons. Tho' our Persons cannot be quite new made, yet they may be much improved by a decent Dress and a good Deportment. Just so it is with our Minds; 'tis true we cannot absolutely new make them, but yet we may so improve them by the Dictates of Religion and good Sense, as to make many a valuable Virtue shine through a very adverse bodily Complexion: As *Socrates*, a wise Heathen, remarkable for his Sobriety and Continence, brought himself to a very high Degree of Perfection in those two excellent Virtues, in Spite of a natural Constitution very strongly Biassed, as he himself confessed,

18 *The Practice of Religion and Virtue*

to the opposite Vices of Drunkenness and Lewdness. And it is strange if Religion, added to natural Sense, cannot work as good an Effect upon us Christians, as good Sense alone, without Religion, did upon this valuable and worthy Heathen. So much for the Methods of attaining to the Pleasures and Advantages of a virtuous Friendship. Come we now in the third and last place to speak a Word or two in relation to that particular Bond of Friendship in which we of the Society here present are so happily and so agreeably united.

FIRST therefore, let us rest assured, that if our Friendship be formed, like that of *Jehu* and *Jonadab* in my Text, upon the Model of Religion and Virtue, it will redouble all our innocent Mirth, and give that Life and Spirit to our Conversation, which no Vice or Debauchery can ever know. 'Tis a Mistake to think that our Religion is an Enemy to innocent Mirth and Gaiety : We see the Author of it has in his visible Creation taken care to give us not only the *Necessaries* of Life, but together with *these*, also every thing Requisite to administer to that Love of Mirth and Cheerfulness which he has implanted in our Nature ; blessing us with the Light of natural Reason to guide us in the Use of the temporal Goods of Life, and crowning all with an express Revelation of his Will to teach us more amply how far we may, or may not indulge ourselves in them. And whoever will take the Pains to examine well the Nature of the Christian Institution, will find nothing in it that need give us any just Cause of Melancholy or Gloominess of Mind. There is indeed much in it that Merits our most serious Attention, but nothing but what should make us
pleased

the only sure Foundation of Friendship. 19

pleased, contented, and cheerful, whenever we think or speak of it.

THEREFORE if our modern Free-thinkers reject Christianity under a Notion of it's laying an unnecessary Restraint upon their worldly Enjoyments, they argue as badly, nay worse, than even their Fore-fathers quoted in *St. Paul*, who chose to eat and drink To-day, because they were to die To-morrow. These Men actually improve upon the Folly of their Ancestors, and do worse; they endeavour to be merry To-day, only because they are afraid of *being sorrowful to-morrow*, finding they can never wholly get rid of the Dread of a future Account. But let us tell these Men that if they would acquire a true Relish for even the Pleasures of this Life, which they seem so fond of, they must learn both to *live* and to *reason* better than they generally do. For if there be any Difference between Sense and Nonsense, surely we Christians have much more Reason to enjoy our Repasts with an innocent Mirth *to-day*, not because we are to die To-morrow; but believe me, for a much wiser Reason,—because we have well-grounded Hopes (through the Merits of *one* all-sufficient Sacrifice, *once* offered for the Sins of Mankind) of living happily with our Redeemer to all Eternity. Without the daily Comfort of which Reflection, the Thoughts of past Sins *must* embitter the greatest worldly Enjoyments with every True-thinking Man of Sense. Therefore, let not *us*, my Brethren, be *so* deceived; let not the *evil communication* of *such* Men either *corrupt our good manners* or pervert our Common-Sense.

20 *The Practice of Religion and Virtue*

2dly, WE observed in the Beginning of this Discourse, that the Order or Society founded by *Jonadab* the Son of *Rechab*, mentioned in my Text, were remarkable for dwelling in Tents, *without having a fix'd habitation any where*. Let *this*, as well as the Name by which this select Society is distinguish'd, be a constant Memorial to us of this useful Truth; -- that we and all Mankind are but *pilgrims and strangers* upon Earth; that we ought not therefore to fix our Affections *here*, where our abode is *ever* uncertain, but to set our Hearts upon the more durable good Things above. Much less ought we to bury our Reason or ourselves in that lowest of all earthly Pleasures -- Intemperance of any kind; but let us content ourselves with a sober Use of the Refreshments God has given us. For tho' I see no Reason to recommend to your strict Imitation that other Rule of the *Rechabites*, I mean a *total* Abstinence from Wine; it may, however, serve to remind us of this necessary Truth, — That a temperate Use of it befits us best.

senses

BUT, 3dly, We read that the firm Attachment of the ancient *Rechabites* to the Rules of their Order was so agreeable to God himself, that he tells them by the Mouth of his Prophet, that for this very Reason *Jonadab the son of Rechab should not want a man to stand before him for ever*. And yet these Rules related to Points absolutely indifferent in their own Nature. From whence it seems very naturally to follow, that as it is lawful for Men to enter into Engagements about Things in their own Nature indifferent (which I take to be the Case of this, and all other Societies of the like Nature with this) it is not only what

the only sure Foundation of Friendship. 21

what we call *dishonourable*, but even a high Act of *Immorality* to break through those Engagements. And the Reason is plain, for such is the Nature of Mankind, that we go on gradually from a small Degree of Villainy to a greater: Therefore the Man who can trifle with a most solemn Promise in Things of an indifferent Nature, *that* Man will easily go forwards, till at last he shall equally make light of Promises and Vows of the highest and most serious Importance.

AND now to conclude all. We read in the Prophet *Jeremiab*, that the ancient Society or Order just mention'd adhered so remarkably firm to the Rules of their Sect, that the Divine Wisdom from thence takes Opportunity to make this just and pathetic Expostulation with that sinful and rebellious, tho' chosen People, the *Jews*: *The words that Jonadab the son of Rechab commanded HIS sons, THEY are performed by them: but unto my laws and commandments, says the Almighty, you will not incline your ear nor harken.* Now, let us beware that this same Expostulation may never become applicable to us of this Society; but let that strictly honourable Manner with which our Regulations are observed by us, be as it were a School, to exercise and train us up to an Obedience of a higher and a nobler Kind; — to those Rules, I mean, which God has given us to direct us to our true and ultimate Happiness; **being fully apprised** that all those Laws were made by the Author of our Nature, and that of consequence they must be the Result not only of a compleat Knowledge of it, but also of a most fatherly Care and Tenderneſs for the Preservation and Good of it. *Brethren*, if this be our Practice, we may rest assured that
our

22 *The Practice of Religion and Virtue, &c.*

our mutual Friendship will make us (like that of *Saul* and *Jonathan*) *LOVELY AND AGREEABLE* to one another in our lives, and in our deaths we shall not be long divided; but meet at last in those happy Regions of social Harmony where

TIME SHALL BE NO MORE.

Now to God the Father, Son, and Holy Ghost, be ascribed, as is most due, all Honour and Glory, Might, Majesty, and Dominion, from this time forth and for evermore.
Amen.



F I N I S.



*BOOKS printed for R. WILLOCK, at Sir
Isaac Newton's Head, in Cornhill.*

THE Advantages of a National Observance of Divine and Human Laws. An Affize Sermon preach'd at *Maidstone*, in *Kent*, *March* 13, 1734. before the Lord Chief Baron *Reynolds*. Publish'd at the Request of the High-Sheriff and Grand-Jury. By JAMES BATE, M. A.

The Reasonableness and Certainty of the Christian Religion, in two Volumes. By ROBERT JENKIN, D. D.

A Philosophical Enquiry concerning the Connexion between the Doctrines and Miracles of Jesus Christ. In a Letter to a Friend. By GEORGE TURNBULL, L. L. D. Price 1 s. 6 d.

Christianity neither False nor Useless, tho' not as old as the Creation: or, an Essay to prove the Truth and Excellency of the Christian Religion; and to vindicate Dr. CLARK's Discourse concerning the Evidences of natural and revealed Religion, from the Inconsistencies with which it is charged. By the Author of Christianity as old as the Creation. Price 1 s.

The Feasts and Fasts of the Church of England, the Reasons and Grounds of their Celebrations; with Practical Meditations upon the several Days. Illustrated with many new and curious Copper-Cuts.

The Doctrine of the most Holy, and Ever-blessed Trinity briefly stated and proved, with the Objections against it answered, in a summary View of the whole Controversy; preached at Lady Moyer's Lecture, with Discourses on the Parable of Dives and Lazarus, &c. By JOSEPH TRAPP, D. D.

The Works of Virgil translated into English Blank-Verse; with large Explanatory Notes, and Critical Observations. By the same Author.

The Dictionary Historical and Critical of Mr. PETER BAILE. The second Edition, carefully collated with the several Editions of the Original in which many Passages are restored, and the whole greatly Augmented, particularly with

112 *BOOKS printed for R. WILLOCK, &c.*

a Translation of the Quotations from eminent Writers, in various Languages. To which is prefixed the Life of the Author, revised, corrected, and enlarged. By Mr. DES MAIZEAUX, Fellow of the Royal-Society. In five Volumes.

A Compleat Treatise of Practical Navigation, demonstrated from it's first Principles; together with all the necessary Tables. To which are added the useful Theorems of Mensuration, Surveying, and Guaging; with their Application to Practice; written for the Use of the Academy in Tower-street. By ARCHIBALD PATOUN, Fellow of the Royal-Society.

Arrian's History of Alexander the Great's Expedition, translated from the Greek, with Notes Historical, Geographical, and Critical. By Mr. ROOKE. In two Volumes.

M. J. Justini ex Trogi Pompeii Historiis externis, Libri XLIV. To which is added the Words of Justin, disposed in a grammatical or natural Order, in one Column, so as to answer, as near as can be, Word for Word, to an English Version, as literal as possible, in the other; for the Use of Schools. By N. BAILEY.

The Real and Intrinsic Par of Exchange between London and the Cities on which Negotiations in Bills are usually made; calculated from the actual Assays made at the Mint, by the accurate Sir ISAAC NEWTON, of the several Foreign Gold and Silver Coins. Price 1s.

A Letter from a Merchant who has left off Trade, to a Member of Parliament; in which the Case of the British and Irish Manufacture of Linnen, Threads, and Tapes is fairly stated, and all the Objections against the Encouragement proposed to be given to that Manufacture fully answered. Price 1s.

The miserable Case of the British Sugar Planters, with a Proposal for Relief. Price 1s.

7
-
o
.
1
l,
ri
in
n-
r-
ls.
on
le;
ac-
and
o a
and
irly
bro-
is.
h a
123
123
123

112 BOOKS printed for R. WILLOCK, &c.

a Translation of the Quotations from eminent Writers, in various Languages. To which is prefixed the Life of the Author, revised, corrected, and enlarged. By Mr. DES MAIZEAUX, Fellow of the Royal-Society. In five Volumes.

A Compleat Treatise of Practical Navigation, demonstrated from it's first Principles; together with all the necessary Tables. To which are added the useful Theorems of Mensuration, Surveying, and Guaging; with their Application to Practice; written for the Use of the Academy in Tower-street. By ARCHIBALD PATOUN, Fellow of the Royal-Society.

Arrian's History of Alexander the Great's Expedition, translated from the Greek, with Notes Historical, Geographical, and Critical. By Mr. ROOKE. In two Volumes.

M. J. Justini ex Trogi Pompeii Historiis externis, Libri XLIV. To which is added the Words of Justin, disposed in a grammatical or natural Order, in one Column, so as to answer, as near as can be, Word for Word, to an English Version, as literal as possible, in the other; for the Use of Schools. By N. BAILEY.

The Real and Intrinsic Par of Exchange between London and the Cities on which Negotiations in Bills are usually made; calculated from the actual Assays made at the Mint, by the accurate Sir ISAAC NEWTON, of the several Foreign Gold and Silver Coins. Price 1s.

A Letter from a Merchant who has left off Trade, to a Member of Parliament; in which the Case of the British and Irish Manufacture of Linnen, Threads, and Tapes is fairly stated, and all the Objections against the Encouragement proposed to be given to that Manufacture fully answered. Price 1s.

The miserable Case of the British Sugar Planters, with a Proposal for Relief. Price 1s.

y
l-
o
t.

n¹
l,

pri
in
in-
er-
ols.

don
de;
ac-
and

o a
and
irly
pro-
e it.
th a

11 7
17
17